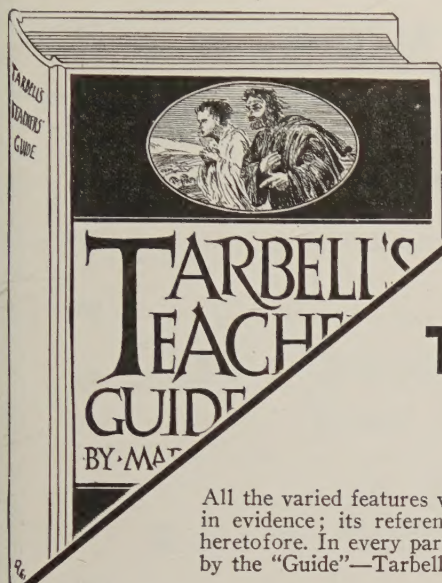




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ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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THE EXPOSITOR

THE JOURNAL OF PARISH METHODS

The Pastor and His Greek New Testament

The Christmas Doxology

By THE REV. EDWARD B. WARREN

WITH the advent of the blessed Christmas season many pastors will again turn to the old cradle story which never grows old. The King James Version renders the passage in Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men." So long have pastors memorized the verse after this fashion that it will long continue to be quoted as the King James Version renders the translation of the Greek.

The American Standard Version says in the same verse, "Glory to God in the highest, And on earth peace among men in whom he is well pleased." In the margin the translators give the alternate reading, "peace, good pleasure among men." Even though the American Standard version is a more accurate translation of the passage, yet there are many ministers who are adverse to its use. The older ministers have memorized from boyhood the King James rendering, and some younger pastors have not yet recognized the value of the American Standard Version.

There is preponderant evidence in favor of the reading, "Glory to God in the highest, And on earth peace among men in whom he is well pleased."

The entire rejection or acceptance of one or the other rendering depends upon one little letter, sigma in the Greek text. Did Luke write Eudokias, or did he write Eudokia? The King James Version followed the Textus Receptus. The Textus Receptus followed the Syrian Class. The Syrian Class followed the correction in the Alexandrian manuscripts. However, so great a scholar as Edersheim says, "I have unhesitatingly retained the reading of the Textus Receptus." But on the other hand, such an authority as A. T. Robertson says, "The Alexandrian and the Syrian classes read Eudokia, a scholarly correction of the Alexandrian Class followed by the Syrian. Hence Eudokias is the original reading."

What was the correction? The scribe merely erased or failed to copy a little circle and dash, a sigma. He removed the final letter of the word Eudokias and there remained the word Eudokia.

Why did he thus? The Greek manuscripts were so valuable that they were copied in large numbers for distribution. It was a hard task to copy in those days when writing was so difficult. If one will attempt to take the English New Testament and copy it by hand, when the work is completed, let him go back and he will very probably discover that he nodded at times and grew listless, thereby making mistakes.

The copyist made errors in misreading the manuscript from which he copied. Any person who reads much handwriting will find words frequently which he cannot understand. They are illegible. Sometimes a manuscript was copied from dictation. A mistake of the ear was easy. Compare the English words bow and bough. They are spelled differently, yet they sound alike. There were errors of speech, differences of spelling, and then there were sometimes intentional errors. As the Church developed, theology developed. Hence, doctrinal errors crept in to suit the particular theology of the scribe.

And so the modern pastor has to decide between Eudokia and Eudokias: between "peace on earth, good will toward men," and "peace on earth among men in whom he is well pleased."

A corrupt theology which allowed the unregenerate to enter the Church might easily with intention erase the sigma from the word and make the angels mean that God's peace and good will extend to all men on earth. But in the light of John 3:16 and kindred passages, God extends His peace only to men in whom He is well pleased, men who believe on Jesus. The puzzled scribe would leave off the sigma to make the word conform to his theology.

The evidence of the manuscripts is on the side of "peace among men in whom he is well pleased." The five chief uncials Aleph, A, B, D, and W read Eudokias. The pastor will do well to get out his Greek books and study the case of Luke 2:14 ere he is satisfied to preach from that great Christmas text again.

A Christmas Fantasy

EDWARD M. VINTEN

No lowly Child was born that breathless night!
Though record says a lowly carpenter did father Him
And Mary, virgin-child, did give Him birth.

Cradled in straw? But still He was a King,
From earliest moment when, low in the East,
A dim-lit star arose, drawn, irresistibly
To grace His heavenly diadem,
Till, pinnacled above the royal Babe
Itself burst forth to shine with glory-light.

A dreamer's star—it was, of colors strange.
And time and place for showing were not marked.
Yet by its far-flung rays, Wise Men were moved,
And journeyed—whence, they knew not!
Potentates, from out the Orient, in regal splendor,
Made their way and laid rich treasures at His infant feet
And homage gave and adoration true.

Humble, without.
On every hand was writ the story of a peasant race.
The garb, the menial fare, the home bespoke a servile state,
And yet,—
No lowly Child was born that breathless night!

What stirring, deep within a human breast,
That lent such lordly grace to tired limbs that trod
The paths of friendly Galilee.
What unseen strength that surged anew from gentle hands;
That leaped from garment's hem; that streamed from kindly eyes—
Grown tired, oft, from looking on the deeds of fellow-men—
Or darted as cold points of steel
To stem the onward march of noisy rabble feet.

Born to be a King,
A king they made Him—soon.
A crimsoned crown they pressed upon His brow.
And linen pure, they girt about His loins.
And o'er His shoulders, burden worn,
They flung a mantle of a royal-purple hue.
But—deeper than the anguish and the pain could line themselves
Upon that princely mein,
Was graven a message that no soul could doubt;
A message of a calm, serene content—
The inward majesty was shining through!

Uplifted,
From His parched lips there came a prayer
For friends who lingered, and for those
Who bartered for His vestments there below.
A heaven-rending cry then 'scaped His lips and pierced the hearts
Of men—
E'en to this day.
A hallelujah cry, in part, no doubt,
With which He scaled the heights and entered there the Kingdom
He was deigned on earth to over-rule.

And so the hearts of men, upon that night,
Year after year, through countless centuries,
Take time—
As other Wise Men did—
To look up for the star and bear their gifts
Of service and of self, because they know
No lowly Child was born that breathless night!

The Churches Are Empty— But Who's To Blame?

A Parson Defends His Profession

By MAITLAND M. LAPPIN

IT IS the popular thing nowadays in some quarters to declare that the church has failed, and that the ministry is largely to blame for its failure. Indeed, one sometimes hears this declaration coming from among the ranks of the ministry. Only the other day I heard a minister remark that the church had lost her grip upon the masses and that the ministry had been responsible for alienating the masses from the church. "The church will never regain her hold upon the modern world," he said, "so long as there are so many showmen' occupying her pulpits."

That minister was obviously quite frank. In a measure at least, his criticism is justified, for the ministry is not perfect. Yet, whether or not it is right to lay the entire blame for the present attitude of the average man toward the church upon the ministry, is a debatable question. It is true, of course, that there are some ministers who are woefully "missing the mark," but that surely is not a sufficient reason for the condemnation of the entire profession. There are in the ministry, just as there are in every other trade or profession, men who have obviously mistaken their calling and who may perhaps best be described as "square pegs in round holes," but to infer from this that the christian ministry as a whole is at fault is to betray poor reasoning.

Among all the professions that men choose to follow, the ministry is the one profession in which, paradoxical as it may seem, there should not be the slightest semblance of professionalism. Unfortunately, however, in recent years there have been instances of an increased tendency toward professionalism on the part of some ministers, and where this has been the case, it has frequently meant a decrease in the minister's personal interest in men and in some instances it has actually destroyed the close contact that ought to exist between pastor and people. But that does not mean that all ministers, or even the majority of them, have failed in their duties as ministers. Indeed, it is safe to say that for every one who has, there are a dozen or more who are honestly plodding along day by day against great odds and at considerable personal sacrifice. They are laboring patiently for the good of humanity and for the upbuilding of the Kingdom of God among men. There are thousands of men in the ministry today whose one sincere desire it is to build up their fellows in a faith that is practicable and workable in this workaday life, and toward this they labor persistently with great faith and wonderful patience. Let it be granted that some ministers might better be designated "showmen," yet to suggest that the

majority of them are in this category is, to say the least, far fetched and savors of libel on an honorable profession. Furthermore, it reveals an absolute lack of intimacy with the life and labors of the average hard working pastor.

IT IS also true, of course,—and we must always be willing to admit the truth even if it is unpleasant—that a number of ministers have become almost fanatical over such questions as prohibition and temperance, the changing moral code, the movie show, the dance hall, and the vaudeville show, but let us not hastily pass judgment upon them until we have carefully examined the matter. It is always a good thing to try and see the other fellow's viewpoint before passing judgment, and perhaps if we try to see things with the minister's eyes we shall discover that, in all probability, this so called fanaticism began with an attitude of sincere and righteous indignation for which there was indeed just cause. Of course, it might be contended that a minister should never become fanatical on any question, and that he should school himself to keep an even temper and a balanced judgement in all things. All that is very true; and fanaticism in the ministry is simply inexcusable. But when we have conceded this much, we have to recognize also that it is the business of the christian minister to speak out against every form of evil that grips at the hearts of men and hinders their attainment to the high standard of life and living which God has intended for them. It matters not whether that evil be in the form of corrupt government, social or industrial injustice, loose morals, insobriety, suggestive movies, immoral and degrading literature, or any other form, if it mars man's onward march to the highest and best, it is the business of the minister and the church to denounce it rather than to condone it. If the ministry of today errs at all in this connection, it errs on the side of silence rather than on the side of outspokenness. And when occasionally a man is compelled by the consciousness of his obligation to God and man to speak out against the evils which afflict his generation, he is dubbed a fanatic, if not even flouted as a lunatic. We have been told that "religion always had this lunatic fringe." Why, of course it had! Jesus was said to be "beside himself." Paul was told that much learning had made him mad. And the disciples were accused of being drunk on the day of Pentecost. It is marvellous how history repeats itself.

I SOMETIMES wish that someone would institute an inquiry into the quality and character of the christian ministry in America. There can be

no doubt that such an inquiry, if prosecuted with honesty and fairness, would reveal the fact that in this land, by far the greater number of men in the christian ministry are men who are earnestly and faithfully laboring for the bringing in of a new day and a nobler humanity. These men, far from being mere publicity hunters, are, in many instances, quietly and unostentatiously laboring in adverse environments for a monetary remuneration which demands the utmost frugality in their mode of living, and which must often tax the brain of the parson's wife who has to plan how best to expend it so as to make ends meet. Such men, with their self-sacrificing wives nobly sharing their burdens, are to be found in every city, town and hamlet throughout the land. They have not been induced to enter the profession by the emoluments which it offers. If monetary reward had been their chief consideration when choosing a profession, they would have found it in some other field where their face value had greater chances of recognition. As it is, the majority of them will live and labor and die unheard of, "unwept, unhonored, and unsung," but they are among the real heroes of our day.

The blame for the empty church does not rest entirely with the ministry. Indeed, a very small part of the blame lies at their door. The fact is, the church of today is suffering from an overdose of "sales-resistance" among its members. It is the business of the church to "sell" what it has to the people. Members, as well as ministers, are expected to be "salesmen" and "saleswomen," but few of them seem to have any sense of responsibility at all along this line. And they are not only poor "salesmen" and "saleswomen" themselves, but when the minister does attempt to "make a sale," they frequently step in with their "sales-resistance" and prevent him from "putting over the deal." No minister can possibly fill his church without the full and hearty cooperation of his lay membership, and while every minister has a faithful few who are always loyally cooperative, the full and hearty cooperation of all members, or of even the majority of them, is something that perhaps not one minister in a hundred enjoys. The loyal, faithful and cooperative church member is the exception today rather than the rule. The average layman is content to leave everything to the minister, and when the minister fails to fill the church, he is quick to criticise him or even condemn him, despite the fact that he may himself be only a oncer, or worse still perhaps, an occasional attender at church.

I DO not think that I am viewing the matter through colored spectacles when I reach the conclusion that the blame for the empty pews today rests more with the average membership of our churches than with our ministers. Let us try and look fairly at this point of view.

In the first place, He who founded the church declared it to be "a light set upon a hill." As I understand the meaning of the Master of men, it is the business of every member to radiate this light. The primary function of the church is unquestionably to give light, or, to use another familiar New Testament figure, to bear witness. This is emphasized again and again in the New Testament which might well be called "The Church's Guide

Book." "Ye shall be witnesses unto me," said Jesus to those first disciples with whom he began his church. That was intended to apply not only to them, but to all their successors in every generation to follow. How many church members are bearing witness today? How many are revealing through their lives that, through the church, there does operate a power which is able to remake the lives of men; a power that makes men brave and courageous to face the reverses of a time of depression; a power that makes men just and honorable in all their human relationships and in their everyday dealings with their fellows; a power that makes men willing to sacrifice on behalf of their less fortunate and suffering brethren? "Ye are epistles known and read of all men," wrote the Apostle Paul to the members of the church at Corinth, and that is true of the church in every age. The non-churchman is more apt to judge the church by the churchman than by any other standard—and who can blame him? If the average churchman fails to impress him with the worthwhileness of belonging to the church, is he to be blamed for fighting shy of the church? And if he is lost to the church through the failure of the average churchman, is it fair to impute the blame for the loss to the ministry?

After all, the truest reflection of any church is to be seen not in its ministry, but in its average membership, for just as water cannot rise above its own level, no more can any church rise higher than the level of its average membership. The members make the church as the citizens make the nation.

HERE, of course, it may be asked, why does not the minister raise his people to a higher level. The answer is simple. He cannot because they will not allow him. They fail to respond to his appeals and all his entreaties fall upon deaf ears. Indeed, he is fortunate sometimes if he can maintain his own high level and does not allow himself to be dragged down to their lower level. Many a minister has all he can do to keep his own life sweet, and the greatest conflict for the minister is frequently not with any spirit from without the church, but with a spirit from within the church. And all this, just because religion has become formal and lifeless, and religious men and women have become tainted with the materialistic spirit so characteristic of the age in which we live, to such a degree, that spiritual things no longer make the strong appeal to them. As one very sincere minister remarked only the other day: "You simply cannot lead people today. They will not be led even by the higher things of life and religion. If you want to make progress in the church nowadays you must drive, and you must use the lesser things as your driving power." In other words, church members today are demanding from the church and its ministry, what neither the church nor its ministry has to give, or has any right to attempt to give. After all, the church is not primarily a social institution. Nor does it exist to provide entertainment. Social fellowship it does and ought to create, and it should be social fellowship of the highest order. Legitimate entertainment it may provide, but it can never hope to compete successfully with the great institutions in the world which exist exclusively to entertain men and women, and

which have been doing this almost since the world began. But social fellowship and entertainment are, in reality, merely incidental. They are means to an end and not ends in themselves. Whenever they become ends in themselves, they defeat their own purposes. And it is just here that a great deal of our present trouble lies. We have somehow forgotten that the church exists to promote soul growth and to develop moral and spiritual character. That is the sole reason for its being, yet, when ministers stand by this, they are accounted "narrow."

Attempts have been made here and there to meet the popular demand, but, as a rule, the results to the church have been even more fatal than in cases where no such attempts have been made. There are churches in every town and city which are literal bee hives throbbing with activity during the week with social, recreational and entertaining functions, but whose worship services on Sunday are so sparsely attended as to make them almost a pitiable spectacle. We must gauge the success of the church by the success of its worship services and their helpfulness to men and women, and by the type of character which it moulds and produces. Only the spiritually alive church can produce spiritual character.

THE crux of the whole matter is just this: our greatest need today is for genuine religion—a religion that is life, and we can only get such a re-

ligion by a real return in heart and mind to God who is the great source of all life and the Father of all men. And Jesus said: "He that hath seen me, hath seen the Father." When the men and women who claim to be followers of the Humble Nazarene by reason of their claim to membership in his church, begin so to live that the impact of their lives upon the lives of their fellows is such, that they are constrained to note that they have some power within of which they know nothing, then shall they also turn to the church in quest of that power, and the pews shall no longer be empty.

Is not that just what happened in the case of the early church, concerning which we read in the Book of the Acts of the Apostles that "Men took knowledge of them, that they had been with Jesus and had learned of him"? And did not Jesus have the same thing in mind when he said: "Let your light so shine before men, that they, beholding your good works, may glorify your Father who is in heaven"? Let churchmen who claim to be followers of Jesus, incarnate the spirit of Jesus in their own lives; let them apply the principles of Jesus to all the relationships of life—domestic, social, business, political, racial; let them live religion rather than talk it, and there shall come among men a power that shall be sufficient to change the whole atmosphere in which we live, and which shall restore to us the joy, and the peace, and the prosperity of former days.

From My Reading

I knew the denomination as thoroughly as any man in it and I knew that it did not stand for Christian unity except by absorption, which is the position of most denominations.

Spiritual victories are not won by debate.

Can any worthwhile contribution be made to Christian unity by a denomination working separately?

It is a far greater satisfaction to be in the group of these minorities contending for freedom—than to have the united good will of the less free.

My church were readers of two interdenominational papers and were almost entirely unacquainted with denominational papers and the blight that goes with them.

To have a Christian sit with me in the inner sanctuary at the Lord's Supper and for me to deny him membership with me because he was not immersed seemed to me an anomalous proceeding.

It is so hard for us Christians to be gentlemen like Jesus.

No church has the moral right to practice closed membership, closed communion or closed pulpits.

We pledge, irrespective of denominational barriers, to be brethren one to another in name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve.

A Christian who loves only his denomination, or chiefly his denomination, has misinterpreted Christ.

He had been well reared and I always count that primary in a gentleman.

The idea of superiority is purely a worldly attitude.

I am not interested in the theory of apostolic succession any more than in the theory of the divine right of kings.

All of us need to be ashamed of church history.

Christianity is a new religion—now in its middle adolescence.

Religious minorities have fared badly at the hands of religious majorities.

Out of what we are we register the degree of our knowledge of God.

Jim and I have learned not to get angry at the same time.

Let the churches stop contentions over dead issues and petty questions and turn all their energies to present day constructive interpretations of a religious life.

The living Jesus was coming out of his theological concealment and again teaching.

Our latent powers lie like bulbs and roots in winter.

You cannot say that the Spirit of Christ is in a Protestant but not in a Catholic, or in a Presbyterian but not a Baptist. These petty distinctions belong in the back alley of our lives and are not to be mentioned when we are talking about Jesus.—J. M. R.—*From* "Some Experiments in Living," *Ainslie, Association Press.*

Editorial Comment

Why All the Words

WHY all the words, editorially and otherwise, concerning the NRA and the Church? Why should any editorial writer, as he claims or hopes to be a spiritual leader, make the weighty observation "The majority of the churches of America do not employ sufficient staffs to come within the provision of the NRA" when parish payrolls have nothing to do with conforming to the principles back of the NRA? Why should anyone in the church field maintain that the NRA "represents so many ideals of the church for human relationships that enthusiasm (on the part of the churches) seems inevitable" when lack of enthusiasm on the part of the church, lack of interest in and practice of those same principles when they were proffered on the basis of Divine love instead of human legislation, appears to authority to justify the NRA as a second choice, a make-shift, an emergency measure, as Washington acknowledges it to be?

Truth in the heart of even the church cannot be legislated. The Bethlehem Babe came that right living in human relationships might be a matter of love, not law. Why should we continue to ignore the fact that a world full of despair has come upon us because we have ignored too long and refused to live under the code of the INRI. Has the NRA any treatment for the ills of our hearts which were forgotten by the INRI?

Brotherly love is not a matter of law, save the Divine law of love. Greed and avidity cannot be miraculously turned into generosity and concern for a brother by a blue eagle so long as a spotless Lamb has failed to do it. Parish monthly payrolls mean nothing in conforming or not conforming to the codes of the INRI. When we ignore love we subject ourselves to law.

The NRA is no Balm of Gilead. It is something to write about and talk about and attempt to conform to, but small the hope that accrues to the NRA. Before the NRA can save the world the hearts of men must be right. When the hearts of men are right it is because they are ruled by the love of the INRI. The minute the INRI comes in, all need for the NRA passes out. Our present need, if need it be, for the NRA indicates nothing quite so much as an even greater need for the INRI.

How long can we of the church continue to talk christianity and refuse to live it? Let the Church of God and her professed believers turn again and yet again, during this holy season and permit themselves to be led, as were those other Wise Men of old, by a star. Then only can the world be on the way out of its difficulty.

JmR

Coming to the Mountains

AND it did so happen as we were come about to the borderland of that far country, our month among a peoples of strange tongue and garb being ended, that darkness fell over the face of the desert and it was night. Howbeit,

the full of the moon did rise from behind barren peaks and did help light our way before us.

And as we did journey slowly, the highway being not exalted, there did appear unto our eyes heavy silhouetted ranges toward the East, toward which our journeying took us.

Now when we were come unto Palomas, the moon having ascended high into the heavens, it came to pass that I did make comment on the beauty of the night scene to my joy and my pride who did accompany me into that foreign land and I did say unto her, "How long it doth take to get to the mountains" and I did tread a little more upon the accelerator.

And her reply did give me cause for contemplation for she saith, "Yea and is it not even so in life? For there are heights of ambition, and heights of accomplishment, and heights of nobility none of which are attained under much driving."

And it is even so. Therefore I say unto you there is much excellency in setting thy face hard over toward the rising sun, but unless thou goad thy beast when he would graze by the way, thou shalt not ever reach the heights.

JmR

Blind Praying

THAT particular section of the trail was not particularly dangerous even though we agreed it was slightly exhilarating. The lady's sure footed animal picked its way slowly along on the heels of that of her guide, with a rough rock wall threatening his flank on one side and a most inequitable distribution of mountain space immediately below and off his outer flank.

I heard her speak. "Al," she inquired, "do you find many who come to these marvelous hills, who are timid in the saddle in such a place as this?"

Al turned unconcernedly, a suggested smile crossed his tanned face. "Why, Mrs. Ramsey," he answered, "I've seen men about where you are, drop their reins, freeze onto the saddle horn, close their eyes and pray out loud, they wus so dad-burned scared."

Fright has scared many a one into audible prayer. Many an eye is closed to shut out a terrifying depth rather than to shut in a blessed soul calm. Vari-ous and vain are the saddle horns to which we intuitively cling.

JmR

The Law of the Wild

WE HAD heard the youngster protesting in the deep grass. Anyone could have heard him for he was a fledgling parrot. A few soft, milky pinion nuts convinced him that he was among friends and shortly he was behaving accordingly, a perfect paradox of wilderness life.

But the trail we had set out upon that day was not of riding academy proportions, nor did it contemplate even the additional care and attention demanded by so youthful a parrot upon his first horse-back ride.

Hence with a stout buckskin thong, we gently tethered the youngster, provided him with an abundance of luscious though sticky pine cones and continued on the trail of the Whitetail.

Our return that way was not late, yet "not late" may often be "too late"

as it was in this instance. For while our guide, by some unfathomable instinct took us right to the clump of pampas grass where the little fellow had been so carefully tethered, we found nought but the thong and a ring of feathers of iridescent green and red. The vicious law of the wilds.

I presume one should expect such in the wood, hard though it be to countenance even there. What then is there to be said when one sees the same law in effect among the haunts of men? The wolf may dwell with the lamb. The leopard may lie down with the kid. The bear and the cow may feed together and the suckling child may put his hand on the hole of the asp. But not until a little child shall lead them, not until the earth shall be full of the knowledge of Jehovah as the waters cover the sea.

There and there alone is the answer to the times, the N. R. A. notwithstanding.

JmR

Methods of Church Work

ADVENT SUNDAY, DECEMBER 3

The Christmas season begins with Advent Sunday and plans for developing a deeply spiritual attitude toward the greatest festival of the Church may properly begin with Advent Sunday services.

In many churches the morning service is devoted to a special communion service. From a Philadelphia church we receive an announcement of a special chancel feature consisting of a huge silver star, about three feet base inside the points, with a huge wax candle mounted at the lower base. The candle was formally lighted during the service on Advent Sunday and was kept burning continuously until the night of the Christmas service, December 25.

The pastor writes that the STAR was cut from a large white sheet of card board and painted with silver ink after the socket for the candle had been put in position. The mounting for the candle was of unfinished wood, with a socket for the candle drilled in the end extending through the star. A special responsive service was used with special reference to the candle symbolizing the Christ, the Light of the World.

Suggestions for addresses for Advent Sunday may be found in any edition of the Minister's Annual, volumes one through six, by studying the index in each book.

CHRISTMAS LETTERHEADS AND ENVELOPES

The announcements for special services during the Christmas Season may be appropriately printed, typed or mimeographed on letterheads bearing a Christmas message. Ministers interested in special service of this type should study the advertisements in this issue and if additional information is desired, write to The Expositor, Cleveland, Ohio.

DOORKNOB HANGERS

Members of the Sunday School classes, Boy Scouts, Christian Endeavor, or other organizations will respond enthusiastically to the idea of special Doorknob Hangers to call attention to the Christmas Service. In many communities the pastors from all the churches unite in a plan for the purchase of Doorknob Hangers and young people distribute them to every house. Firms specializing in Church Supplies will send samples and prices on request.

"THANK YOU" CARDS

The Board of Wilshire Presbyterian Church, Los Angeles, sends a special "Thank You" card to any member of Wilshire Church who pays up a pledge during the Christmas Season. The cards are specially printed. The name of the member is written on the inside of the card in a space left for the name, and the card is mailed in a high-class envelope. Rev. J. Lowrey Fendrich is pastor of this enterprising church.

AFFLICTIONS AND GRACE

Matthew Henry once said, "Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary grace." Based on this quotation, the pastor of a church in the foreign district of Chicago developed a special service and sermon for the encouragement and inspiration of those who have suffered during the present years. Romans 4:4-16 was read by the pastor as the opening of the responsive portion of the service, the Scripture reading being followed by reference to any special community matters, the congregation repeating the words of Romans 4:15, "Because the law worketh wrath; for where no law is, there is no transgression."

Special prayers were offered for those who had been visited with affliction and had kept the faith through grace. The pastor reports encouraging response of the people of the community in attending the service, which he hopes to repeat monthly. He found that discouraged men and women in the community brought their troubles to him and through this contact became regular attendants at the Church services.

MONEY FOR SPECIAL EQUIPMENT

Several departments of the Norwood Presbyterian Church, Cincinnati, found themselves in need of funds for special equipment. The Beginners and Cradle Roll Departments of the Sunday School presented a "Tom Thumb Wedding" at which a silver offering was received from every person attending. Special offering envelopes were distributed by the children prior to the service.

The Senior Department organized into a "Home Baked Doughnut Brigade" and raised money for a paint fund. Doughnuts were sold to any person in the city who placed an order, rather than restricting the sale to church members. Many local restaurants responded to the plan and displayed special posters offering home baked doughnuts to patrons.

The Sunshine Class organized the congregation into a "Paper Drive" for 15 days in December. The announcement was printed in the News Bulletin, and everyone was encouraged to save papers for the sale. The present price of paper would make this an attractive venture.

Each department chose a project that would in no way conflict with the efforts of other departments. Rev. William Tait Patterson is pastor of the Church.

CHRISTMAS STOCKING PLEDGES

The First Christian Church, Pomona, California, Rev. Charles F. Hutslar, distributed special Christmas Stocking Pledge Cards and Envelopes" to members of the Sunday School early in December. Pledges were made on the basis of a definite amount *per day* to be placed in the stocking each day. Pledge cards were signed but held by the member until Christmas morning, when the pledge card with the envelope were brought to the special service for the Sunday School. It is more simple to lay aside a definite amount each day than to secure a generous amount in one gift.

CHRISTMAS EVE COMMUNION SERVICE

If you plan to have a Christmas Eve Communion Service this year, try lighting the Chancel with large wax candles, and provide members of the church who partake of the sacred rite with a medium size candle to be lighted before the service. The First Presbyterian Church, Toledo, Ohio, reports a most impressive candle light communion service. Rev. Elwood Rowsey is the pastor, and will be glad to give you any details of the service you may desire.

CHRISTMAS CAROL SERVICE

The Choir Director of a prominent Milwaukee Methodist Episcopal Church organized the three choirs of the church into responsive Carol Singers.

The first Sunday Evening service in December was entirely devoted to Christmas Carols, old and new. The Children's Choir sang the chorus or a refrain of the opening lines of the Carol. Each member of the various choirs wore a large white paper collar with the words "Christmas 1933—." The service was repeated Christmas night.

NEW YEAR'S RESOLUTIONS BASED ON SPIRITUAL GROWTH

Early in the month of December, Rev. J. Lowrey Fendrich, pastor of Wilshire Presbyterian Church, Los Angeles, requested the members of Wilshire to give sincere thought to resolutions for the present year, and to send to him a written memorandum of such resolutions. The resolutions need not be signed, but all names would be considered as confidential. On the basis of the resolutions, the pastor preached a sermon the last Sunday in December on the subject, "Be it Resolved!"

Following are among the resolutions submitted:

Resolved: I will, first, pay all my indebtedness in money, in service, in appreciation, in love, which I may owe to others.

2nd. I will ask pardon where I have wronged.

3rd. I will return books I have borrowed.

4th. I will take time to play with my children.

5th. I will observe reasonable rules for health building.

6th. I will be on the alert to make new friends.

7th. I will pray and read the Scriptures daily.

8th. I will be honest with myself.

9th. I will not pose.

10th. I will study to become more poised.

SUGGESTIONS TO PASS ON TO YOUR MEMBERS

1. Keep the facts of Christmas before you, so you will not harbor the idea that Christmas is a matter of buying and receiving gifts.

2. Write a real letter to your Mother and Father if they are living. Do this even though they live in your own city, or even your own home. You will gain a new idea of their meaning to you, if you try to put your feelings into written words.

3. Don't buy gifts that you have to charge! If you do not have money to buy the gifts you desire to buy, and still have some money left for the needy, pray for your friends and give the money to funds for the needy.

4. Concentrate your personal attention on some needy child whose Christmas would be lonely without your thoughtfulness. Do not be content with the thought that there are so many that you cannot do for all, or that someone else will do it.

5. Remember the spirit of Christmas should be applied to the clerks in the stores as well as to your friends. Leave your cross and cranky nerves at home when you start on a Christmas shopping tour.

6. Remember the stranger in your city. There is always room for an extra chair at your table, or an extra seat in your church.

7. Read Luke 2:1-14 at least once on Christmas Eve, and again on Christmas Day.

8. Make a present unto the Lord as well as to your less worthy friends, viz. pay up your church pledge and resolve to make a new one for 1934.

CHRISTMAS: A CONVENTION OR A CHALLENGE

Rev. Ernest W. Swan, pastor of Piedmont Community Church, California, says, "There has always been a tendency to conventionalize that which may be embarrassing. To take Jesus seriously has obviously been an embarrassment. The real Jesus has been hidden by the glamor of legend and the placing of Him in an ecclesiastical frame lest He should touch the real facts of life. It becomes a question as to how much any sentimentalism about the babe at Bethlehem is worth if it means that we call Him Lord and do not the things that He says. The poetry of Christmas we would, none of us, wish to surrender; but poetry has been defined as an *'exquisite expression of an exquisite impression,'* and the expression of the impression of Jesus is found in the poetry of human action in real life. That poetry is written not only in the customs that have gathered through the ages about Christmas, but in the way we deal with our social order, unemployment, the causes and machinery of war. The good of Christmas is that it may come to our world today as a challenge, the danger of Christmas is that it may remain only a beautiful convention."

PANTRY PARTY

A Pantry Party is a revised version of the old fashioned Donation Party. The object of the Donations should be clearly stated. If the gifts are for an Old People's Home, or a Children's Orphanage, etc., the gifts should consist of things that will bring joy and comfort to the hearts of those who receive your gifts. If possible secure a list of the names of the inmates of the institution you have chosen, and be sure that every member of your congregation has a copy of the list. Each person who desires to bring a gift can easily be encouraged to make a special gift to any one of the persons on the list he may choose. For instance, if they are children, each child should have a doll, or some special gift to gladden the heart. In the case of older people, the possession of things to add to personal comfort means more, many times, than things to eat.

LINEN LILIES

The women of a New York City congregation discovered the need of linen in one of the public institutions, and decided to seek gifts of bed, bath, and table linen. They organized the membership into three divisions, and assigned to each division the special task of securing linen for one of the three divisions of the institution. They called the party a "Linen Lilies" party, and asked that each gift be shaped in the form of a lily blossom, with a colored handkerchief used as a center. The colored handkerchiefs were designated as personal gifts to the inmates of the institution, small handkerchiefs for women, large ones for men. Each gift was tied with a green tissue wrapping at the stem, and bore the name of the giver.

SPIRITUAL NEEDS THE BASIS FOR REAL PRAYER MEETINGS

Rev. G. Vincent Runyon, Pastor of the 18th Street M. E. Church, New York City, says "We are trying to make our prayer meeting of practical

value to you, (the member) by helping you to gain spiritual help for your needs today, and helping you to develop a feeling of gratitude for the grace you possessed yesterday." He asks the members to "come and judge for themselves by learning at first hand what religion has done for others."

The following six paragraphs included in your announcements of your Prayer Meetings and repeated at the services will light the way for some:

I

No one could tell me what my soul might be;
I searched for God, and God eluded me;
I sought my brother out, and found all three,
My soul, my God, and all humanity.—*Firdusi*

II

I knelt to pray when day was done,
And prayed, "O Lord, bless everyone;
Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day
And careless went about my way.
The whole day long I did not try
To wipe a tear from any eye;

I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.

Yet once again when day was done,
I prayed, "O Lord, bless everyone."
But as I prayed, into my ear
There came a voice that sounded clear:

"Pause, hypocrit, before you pray,
Who have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face in shame:
"Forgive me, God, I am to blame;
Let me but see another day
And I will live the way I pray."
—*Whitney Montgomery.*

III

JUST SUPPOSE

If all that we say
In a single day,
With never a word left out
Were printed each night
In clear black and white.
'Twould prove queer reading, no doubt.
And then just suppose
Ere one's eyes he could close
He must read the day's record through
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?
And I more than half think
That many a kink.
Would be smoother in life's tangled thread,
If one-half that we say
In a single day
Were left forever unsaid.

—*Author Unknown.*

IV

Righteousness is more than skin deep. "Save the surface and you save all" is a good slogan for paint

advertisers, but not for Christians. The true Christian, yielded to Christ and abiding in Christ, finds that the grace of the Lord Jesus Christ is sufficient to work a miracle in the innermost heart life, cleansing it and keeping it clean. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). About which are we the more concerned for ourselves, our appearance or our heart? Let us go to any length, pay any price, if only we may not be numbered among those who are described by Paul as "them which glory in appearance, and not in heart" (2 Cor. 5:12).

—Sunday School Times.

V

"The Answer" by John Oxenham contains a challenging message for the beginning of the New Year:

Lord, I would follow, but
First I would leave things straight before I go,
Collect my dues, and pay the debts I owe:
Lest when I'm gone, and none is here to tend,
Time's ruthless hand my garnering o'er-throw.

"Who answers Christ's insistent call
Must give himself, his life, his all,
Without one backward look;
Who sets his hand unto the plow
And glances back with anxious brow,
His calling hath mistook.

"Christ claims him wholly for His own;
He must be Christ's and Christ's alone."

VI

LIGHT FOR THOSE WHO HAVE THE EYE TO SEE IT

"The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."—Matt. 6:22

This world of gloom and depression, of corruption and national strife, is not the only world. There is a world of happiness; there is a world of good things. Behind the dissolution of the old order we see the coming of the new day; we see youth forging new conceptions, new standards, new convictions. Behind the disasters of this postwar world, we see the first signs of a new era. Men talk of peace more than they have ever done before. The spirit of old rivalries and prejudices is in a death grapple with the spirit of good will and of comity. Behind political corruption we see the vanguards of new political alignments in which, to some of us, there lies the hope for honesty and integrity. Behind our economic disaster there is the promise of a new social order. The world is dark to those whose hearts are dark; but to those whose hearts are light and radiant the world is bright and full of promise.—A. K. Walborn

Many of us believe that our present calamity will compel us to put more of the spirit and of the teachings of Jesus into every human relationship.—Arnold Hilmer Lowe

UNIVERSAL BIBLE SUNDAY, DECEMBER 10

The American Bible Society offers you special programs, a Pageant Drama, Posters, and the fol-

lowing electro-type for the announcement and observation of Bible Sunday, December 10.



Write for information about the special brochure, "The Light Shineth in Darkness," an address by Walter Russell Bowie, D.D., the responsive reading based on John 1:5, and the cut.

"Let There be Light," a Pageant Drama by Elliot Field, written especially for the American Bible Society for December 10, 1933, may be secured for 25c, paper binding. In addition to the Drama, the book includes full notes on production, and a list of other volumes that will be helpful to your Dramatic Society in producing other dramas.

FOR YOUR SUNDAY SCHOOL TEACHERS

Teachers who are interested in presenting the teachings of the Scriptures as applied to daily living will be interested in a new series of booklets published by the Morehouse Publishing Company, Milwaukee. There are four books, paper binding, 25c each, in the series, each covering suggestions for three months. You will have practical use for these books, and the illustrations in color are instructive, in good taste, and beautiful. The illustrations alone are worth the price asked for the booklets. Send for a set and let your classes judge of their value.

DRAMATIC SERVICE FOR CHRISTMAS

Pastors interested in special services should study the Dramatic Service on page 23 of the November issue of the Journal of Religious Education, Chicago. The service is entitled, "The Coming of the Christ-Child," written by Ruth Irwin Rex. This service, as well as other features of the issue will make it well worth the 15c requested for single issues of the magazine.

CHRISTMAS SUPPLIES

A copy of the new catalog issued by The Pilgrim Press, Dept. E-12, 19 South La Salle Street, Chicago, will aid you in the selection of Church and Sunday School supplies for the Christmas season. The beautifully illustrated Christmas catalog may be had upon request, and will bring you information and prices of desirable aids in carrying out your Christmas Programs. Write for a catalog today.

Study the index on page 130 for information on Christmas Cards, Christmas books and other supplies needed for your Holiday plans.

For The Bulletin Board

Christmas is a season of the *heart*, not of the *hand*.

Give not from your purse, but from your heart. Some pray for self; some pray for self and thee. Happiness is a deep as the service you render.

Heroes of everyday life out-general canal builders and captains of industry.

We gain only by experience.

The problem of many is "How to live without an income."

Many feel inadequate for the demands of life because they attempt to live without grace.

How large is your reserve of "pluck?"

Spiritual loss is more serious than bank losses.

Money is for today; love is for eternity also.

Social justice must be achieved first in the heart of man, then on the statute books.

Christians are supposed to change the world.

Christians who follow the Master may be crucified even today.

Science is mounting man upon a bigger horse than he knows how to ride.—*Fosdick*.

The strong grow stronger by bearing the burdens of the weak.

We need friends to strengthen our faith in ourselves.

True patriots follow the path of "Right" and pull their country with them.

True Christians follow Christ, knowing therein lies eternal profit.

Social wrong masquerades under the cloak of "modern industrialism."

Music for Choir and Organ—December

PRELUDE

A Christmas Idyll	Dunn
Christmas in Sicily	Yon
Jerusalem the Golden	Spark
Liebestraume	Liszt
Melodie	Tschaikowsky
Soon I'm Going Home	Lester
Bells Over Jordan	Hamblen
Evening Song	Bairstow
Ave Maria	Bossi

ANTHEM

Before the Heavens Were Spread Abroad	Parker
To Thee Do I Lift Up My Soul	Hall
Remember Now Thy Creator	Scott
Prepare Ye the Way	Garrett
Sing and Rejoice	Nevin
Hail to the Lord's Anointed	Andrews
Prepare Ye the Way (Star of Bethlehem)	Parker
How Lovely Are the Messengers	Mendelssohn
The Day of the Lord Cometh	Nevin

My Soul Shall be Joyful	Federleim
Hark, Hark, My Soul	Shelley

OFFERTORY

Shepherd's Morning Song	Davis
God Is Our Hope	Botting
Rhapsody on Old Carols	Lester
Christ Child's Lullaby	Mueller
Manger Hymn	Fry
Angels at the Manger	Luvaas
Song of Mary	Williams
The Conventry Carol	
In Bethlehem's Town	Mueller

POSTLUDE

Postlude in C. Major	Foot
Marche Solenne	Mailly
Fanfare Triomphale	Armstrong
Gloria	Andre
Postlude	Guilmant
Cornelius March	Mendelssohn
Gothic March	Salome

Illustrations

By THE REV. WILLIAM J. HART, D.D.

CHRIST A PART OF ALL LIFE

Matt. 1:1. "The book of the generation of Jesus Christ."

At Christmas time, in some of our public squares in the cities, the lights of office buildings are arranged so that they shine out in the form of a cross. It is the moving symbol of the great task, the great hope of our world, that the church and the message of Jesus Christ must be in our world

not merely like a little Christmas tree, a temporary addition in some city park. It is rather, to be a part of business itself, of the things that we do for a living, and which is the texture of our daily life and the work of our whole industrial world. On that we must place the marks of the Lord Jesus. For only as we carry his spirit into the ruling forces of our work, only as we bring into business itself some of the sacrificial spirit of Jesus

Christ, will we ever get on with the task and the hope of making this a Christ-like world."—*Professor Halford E. Luccock.*

'LET NOTHING YOU DISMAY'

Luke 2:30. "For mine eyes have seen they salvation."

"Everybody, consciously or unconsciously, cherishes a favorite carol, and to me there is one whose first verse gives, as in a nutshell, the whole inner significance of Christmas,—

'God rest you, merry gentlemen,—
Let nothing you dismay:
For Jesus Christ our Saviour
Was born on Christmas Day.'

I can't imagine a more helpful verse as a motto for the whole year round."—*May Byron.*

HEARD THE UNSEEN OCEAN

Luke 1:32. "He shall be great, and shall be called the Son of the Highest."

"Some, like myself, may have spent a part of their life behind a range of hills that barred the Atlantic from view. But sometimes, at eventide or in some other wistful hour, one heard behind the hills the faint but majestic boom of the unseen mighty ocean. Is not this what we feel at times—golden memories of the soul—when we hear in His sermons and in all His teaching, the sound of an ocean of saving Truth?"—*Elvet Lewis, London.*

CHRIST SPEAKS EVERY LANGUAGE

Luke 1:33. "And of his kingdom there shall be no end."

Luke 2:10. "To all people."

There is One, the only One of all the human race, who becomes a native wherever He comes to be truly known. His Olivet is wherever faith in Him is born. His Galilee is wherever love for Him is cherished. He speaks in every language as if it were His mother tongue. . . . When I listen on the wireless to what is spoken or sung in German, it is German; in French, it is French. But when I listen "in the Spirit"—a far kinder and quieter wireless—the voice from the hillside of Galilee, and the shore of the Syrian sea, He speaks in my mother tongue. But so He speaks also in hundreds of languages and dialects in all parts of the earth."—*Dr. Elvet Lewis.*

CHRISTMAS TIDE ASSOCIATED WITH GIVING

John 3:16. "God so loved the world, that he gave his . . . Son."

"Tokens of good-will pass from soul to soul, like the movement of fraternal shuttles, weaving the fabric of stronger and more gracious relationships. Everybody gives at Christmas-time, and it is altogether gracious and fitting that at this holy season, which witnessed the love-gift of a Saviour, we should reflect something of the same wonderful disposition."—*J. H. Jowett.*

MAKING THE CHRISTMAS SONG COME TRUE

Luke 2:14. "And on earth peace."

During the World War the newspapers were

full every Christmas season of stories of the suspension of hostilities on Christmas day. In many places along the battle front the guns would cease. The soldiers on the allied side in "no man's land" could hear German Christmas carols wafted across barbed-wire entrenchments. Very often the members of opposing armies exchanged greetings and even gifts.

Then, on the next day, the men who had sent Christmas greetings to one another returned to the business of trying to kill one another.

The cessation of warfare on Christmas as a tribute to the Prince of Peace was a fine and, no doubt, sincere gesture; but what a bitter mockery it was to treat the birthday of Jesus as just as interlude between killings—a recess, as it were, when the whole meaning of Christmas demands a wiping off of war from the face of the earth! *The Christmas anthem "Peace on earth among men of good will" calls for a permanent state of affairs, not merely for breathing spells of a few hours or a few years.*—*Halford E. Luccock.*

CHRISTMAS BEGAN IN A MANGER

Luke 2:12. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

"The greatest epoch in all human history began in a manger."—*Calvin Coolidge.*

CULTIVATING THE REAL SPIRIT OF CHRISTMAS

Matt. 2:2. "For we have seen his star."

With his own hand Calvin Coolidge, then President of the United States, wrote a message to the American people at the Christmas season of 1927. His words are worthy of being remembered. Said he: "Christmas is not a time or a season, but a state of mind. To cherish peace and good-will, to be plenteous in mercy, is to have the real spirit of Christmas. If we think on these things, there will be born in us a Saviour and over us will shine a star sending its gleam of hope to the world."—*The Presbyterian Banner.*

CHRISTMAS THE PEAK OF THE YEAR

Matt. 1:1. "The book of the generation of Jesus Christ."

Christmas, to me, is the peak of the whole year. It is more than that—it is almost the reason for the whole year. It was on Christmas Day that the world found its real meaning—that the earth learned its most thrilling lesson. When Christ was born in a dim, sweet-scented manger place, the whole foundation of a new world was born with Him. In His frail, tight-clenched little hands He held the keys to a new civilization. In His waking, new-born eyes He carried the glimmerings of a new hope. In His baby heart the spirit of giving was already alive and poignant. Not the giving of material gifts—the giving of beauty, in every sense!

The weeks that come before Christmas, I think, possess something that no other weeks can begin to equal. Early December is a time when all of earth holds its breath and waits—waits for a glorious event. Centuries ago, I like to think that Mary, in this time before Christmas, was fashioning lovely little garments. I like to think that her mind was fashioning lovely little dreams. I

like to think that the before-Christmas period was so filled with promise, so filled with hope, for her, that there was never a lessening of its brightness. There was no premonition of a long, rugged road—there was no shadowing of the cross that stood high on Calvary's hill. The weeks before Christmas, to Mary, were as gallant as the springtime, and as bright. And so they should be to us!—*Margaret E. Sangster.*

THE MIRROR IN THE CATHEDRAL

Luke 2:9. "The glory of the Lord shone round about them."

There is in the Church of St. Peter at Rome a very wonderful painting, but it is so far up in the heights of the great dome that the eye is unable to discern its marvellous beauty and significance. To overcome this difficulty, an ingenious arrangement was conceived by the idea of placing a large mirror near the floor, and there, reflected in the mirror, the great masterpiece can be easily seen. So, in like manner, the glory of God as seen in the heavenly heights by celestial beings, we could not as mortals behold; but God has given us a manifestation, the epiphany of Himself, in His beloved Son, who has brought down in the mirror of the Gospel the glory of the blessed God; and as we gaze on His face in the mirror of the Word, the Holy Spirit transforms our lives into the same

image from glory to glory.—*The Christian Herald (London).*

AN EARTHLY PRINCE, AND THE HEAVENLY

John 1:11, 12. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."

When George V was crowned king, his eldest son went to the old Welsh castle of Carnarvon to be received as Prince of Wales. Accompanied by David Lloyd George, greatest of living Welshmen, he approached the castle door. All within was still. The door was closed and barred. He knocked, but there was no answer. He knocked the third time and the bar was drawn, the door was flung wide, and, as he entered, the castle was glorious with light and the hall vocal with song. The Prince had come unto his own, and his own received him with singing welcome. It was not so with the Prince of Peace. "He came unto his own, and his own received him not." "He was in the world, and the world was made by him, and the world knew him not." To dream such a thing is absurd. It is too wonderful, too strange, too humanly impossible, not to be true. It is incredible, but it is history. It belongs to faith, but it is fact. There was no room for him!—*The Sunday School Times.*

Church and Society

By J. J. PHELAN, D.D.

Luke 12:56. "How is it that you cannot judge of this time?"

Leadership that didn't lead and why! These leaders were not insincere, nor lazy, nor neglectful of the ceremonies of custom and tradition. They also had social decency, respectability and even missionary zeal—they would "encompass land and sea to make one proselyte." God however does not run his plant on mere *Quantity Production*, as we did in the past industrial period, but on *Quality Goods*. Their's was the sin of a Narrow-gauged and largely Introspective Mind! Paul confessed it when as Saul the Persecutor, he said: "I thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Later, he thought with others, became converted, forgot his contrariness and "discerned his time."

Rom. 14:10. "Why dost thou set at nought thy brother?"

Do not think that because a minister has a small church, that he must necessarily be a "small" man, nor because he has a large church, that he is a "large" man. God's yardstick is different from man's, and even a "pulpit committee." We know of some great preachers, thinkers and godly men who are in very small and restricted fields. Some of our "great" city preachers would be stumped to death in serving these fields. Many of our really great leaders once came from small fields. Churches

can both make and break men!

Acts 15:32. "And Judas and Silas, exhorted the heathen with many words."

"God is not dead"—neither is preaching. The land is literally strewn with lay preachers. Behold the newspaper editorial, the magazine story, the serious stage and novel plot, even the "talkies"—sometimes. Can't you see them all throwing out their chests, rolling their eyes, thumping their fists *a la* Mussolini and telling the human species just what he should do. "By thy words shalt thou be justified and by the words shalt thou be condemned."

Ps. 141:3. "Set a watch, O Lord, before my mouth: keep the door of my lips."

An unattached electrical "live-wire" may bring death and destruction. Are not many human "live-wires" equally as dangerous? You can't develop sober speech (the need of the hour) without sober thinking. Pepper may stimulate (we prefer ginger) but it requires salt to preserve. "Ye are the salt of the earth."

Isa. 5:7. "He looked for judgment, but behold oppression: . . ."

This word "oppression" is a rare word in the Old Testament, especially as a noun. Scholars tell

us that it may mean *partisanship, favoritism, wrongful annexation, seizure* and its likes. *Oppression* always antedates *depression*. When *five per cent* control the *ninety-five per cent* of a nation's population and with *one-third* of its wealth in the hands of but *ONE PER CENT* of its population—then oppression and depression is never far away.

Jas. 1:21. "Lay aside all filthiness and superfluity of naughtiness . . ."

A few items from Roosevelt's Own Story in "Looking Forward:" "*Two-thirds* of industry in the hands of a *few hundred corporations* and actually managed by *not more than 5000 men*: more than *half a nation's savings* invested in corporation stocks and bonds—a sport of the stock market; less than *three dozen private banks* and stock-selling adjuncts in *commercial banks* have directed the flow of capital both within and outside the country" It surely was an efficient economic machine to those who "worked" it. Its only weak spot was that the promoters and beneficiaries simply ignored the Divine principle that for "all these things, God would bring them into judgment"—a judgment in some cases delayed, but still inevitable.

Luke 16:13. "No servant can serve two masters."

But what relation if any, has this to do with the work of organized religion? Simply, that many church societies and organizations have stock-holdings and depend upon the rise of the stock market to help save the heathen, both at home and abroad. What would Jesus say and do? Rausenbusch and Gladden (the author of the phrase "tainted money") have gone home. Who will follow in their train?

Ps. 139:7. "Whither shall I go from thy Spirit, or flee from thy presence?"

Man's Five World's of Thought. 1. The world of personal spirits, ghosts and different gods. How to appease and control them. Rise of the polytheism, monotheism, theocracies and theologies. 2. The world of philosophy or how to get along with the universe. Main questions for 2000 years: what is "ultimate substance"—"reality"—"one in many and many in one?" 3. The world of introspection or what is man within? Study of structure and function of mind. 4. The world of material resources of the earth. How to utilize for necessity and comfort? Study of gas, coal, steam, electricity. 5. The world of interdependence with his fellow-man. Man is responsible to God and man for his conduct. How to cooperate with the on going forces of life? How to establish a Christian Society? How to build a life "hid with Christ in God?"

Ps. 150:1. "Praise ye the Lord!"

Prov. 4:18. "The path of the just is as the shining light . . . shineth more and more."

A writer in the "Bandera New Era," a Texas paper, writes: "Don't talk to me about hard times!

I was born 8 miles from a railroad, 5 miles from a school, 9 miles from a church, 885 miles from New York, 200 yards from a wash hole, and 15 feet from a cornfield. Nearest neighbors lived 2 miles away, and they couldn't read or write. Our only books were a bible and catalogue. Twelve members of family and lived in three rooms. Everybody worked. We had gravy and bread for breakfast, liver and cracklin' hoecake for dinner, buttermilk and corn pone for supper. We went to school 2 or 3 months in the year, but not in a bus. We went to church once a month, but not in a car, but in a two-mule wagon. Beds were of slats or tight-rope variety. We loved Ma and Pa. Never hungered. A stick of candy and three raisins for Christmas. So times are not hard now."

Luke 21:11. "And great signs shall there be from heaven."

The past four years has offered rare opportunity (as in no previous fifty years) for a *modern-going church* to make an adjustment in "Values." To many, religion has long had a "business" or "market" value, a "book" value, a "denominational" and "social prestige" value. Many of our leading "individualistic" churches are now compelled to consider "social efficiency" values, or else lose the interest and confidence of their constituents. What a day that will be when all our religious issues, business and politics (whether of Boards of Promotion, Standing Committees or General Secretaries) are interpreted from the "kingdom's" viewpoint!

Rev. 1:11. "What thou seest, write in a book."

Jesus wrote no books, but some one has been writing them. There were 10,307 new books and editions last year in America, 28, for each day of the year. It would be unusual to discover one which does not give Christ an eulogy or passing reference. He is still making history and capturing the best thoughts of men. But think of 10,307 *reputations* of writers at stake and as many different *claims* for the "best book." What to buy or read is a cultivated gift.

Luke 6:42. "Thou hypocrite, cast out first the beam out of thine own eye."

"Gold Diggers"—a term defined as "a distinctively female occupation." The practice first began as an economic necessity in providing food, clothing and shelter. Of late, it has developed into a highly technical art which demands both time and training. Thus the less-favored and hard-working woman is handicapped—she cannot compete. But if this is a world of *equal* opportunity to both sexes, why is it less fair for a female to *sell fake love and affection*, than for a male to *sell fake stocks and bonds*? Of course, neither act is ethical and commendable. We simply want to show up any dishonest man who wants to wise-crack a "poor" and "defenceless" female.

The Preacher In His Pulpit

ANOTHER LITTLE JEW

By THE REV. C. IRVING BENSON, D.D.

Melbourne, Australia

TEXT: Luke 2:1-6.

A Roman census took the names of a pair of peasants of Bethlehem on the first Christmas night.

The name first written on a census roll has become the name above every name—a name ploughed deep into the history of the world.

It may be that one of these days the actual census paper will be unearthed on which Joseph entered his name, together with those of Mary, his wife, and the child, Jesus.

St. Luke's Records

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Quirinius was Governor of Syria)."

So it came about that a man and a woman traveled wearily along the road which led from Jerusalem to the little town of Bethlehem.

In spite of fatigue, a strong patriotic emotion must have stirred within them as they came in sight of that town echoing so many memories of the past.

We can picture Joseph entering the town as the sun began to set, leading the mule by the bridle through the narrow streets.

He is met by the discouraging words that the inn was full. They must camp in the stable. There was no lowlier shelter in all the world that night.

Jesus must have been entered on the census. To the Roman officials, it meant just another little Jew to enroll. He seemed an unlikely candidate for universal fame. Everything was against him. Yet the chief glory of this old world is that He lived on it.

Centuries have passed since that night. Thrones have crumbled, but an ever-increasing glory gathers around that stable.

The proud Augustus has long since turned to dust and his Empire is a dim recollection. The murderous Herod is only a villainous figure in the half-forgotten past.

But that child of the manger holds sway over millions of lives, the band of shepherds has become a vast multitude of peoples and nations and tongues who hail Him as King of Kings and Lord of Lords. The star of Bethlehem has become the Light of the World.

Christmas day is here again and it is well to re-think its mighty meaning and prepare our hearts to keep the feast. There is a danger that familiarity may blind us to its central reality.

Christ always taught that He came into life for a divine purpose. Hear His own words:—"The Son of Man is come to seek and to save that which was lost." "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

"I am come that ye might have life and that ye might have it more abundantly." And again, "To this end was I born, and for this cause came I unto the world that I might bear witness unto the truth."

When we look facts in the eye we know that the bitter root of the world's unhappiness is sin. Call it by what names you will, there is the ugly poisonous fact of sin, and man's misery lies in his powerlessness to destroy it.

Christ came to reveal the remedy, to show us the way out. Every sin-sick and sorrow-worn soul who comes to Him in sincerity finds new life.

The good tidings are still as true as on that quiet night when they were first spoken. And so, if Christmas finds you living in a house of gloom, a dark cell of despair, remember there is a door into the light, and if the door remains locked the key is on your side of it.

Christmas shames our stinginess. Through the year we grow hard and mean, but this season brings a revival of generosity. There are few joys that warm our cold hearts like the gladness that comes with giving. If only we believed it and practiced it, every day would be Christmas Day.

Let Christmas Keep Us

We escape from the sorrows that beset us when we go out to bring cheer to those more sorrow-stricken than ourselves. We must cease mumbling, "O to be served," and sing the triumphant note, "O to serve." Then we shall find that, instead of keeping Christmas, Christmas will keep us.

One more little Jew, another subject for Caesar—born in a stable. The manger has become more than all the thrones, those tiny hands now hold the sceptre of the world. Christ has steadily built Himself into the intricate life of humanity, giving direction to its best thoughts, implanting His principles and methods, changing ideals. We test all life by His.

A Festival of Humanity

Brotherhood was born on Christmas Day. It is, therefore, a festival for humanity—a higher birthday for the race. All that separates class from class, party from party, nation from nation, must melt before the goodwill of the living Christ.

When we look at the progress of one year it seems little. When we see what humanity has attained since that Bethlehem night, we take heart and hope, believing in the possibility of all things good and true.

Right things are strengthening, wrong things are weakening. "Of the increase of His government and peace there shall be no end."

His thought knows no alien races, no outcast men nor women. He gathers us all, Jew and Gentile, within the healing of His love. Within the

circumference of His charity there is room for all the wide areas of the human spirit.

There went out a decree from Caesar Augustus that all the world should be enrolled. On one

of those Roman rolls appeared the name of Jesus. The great question we have to settle is whether our names are written in His Book of Life.

—From *The Melbourne Herald*.



IF JESUS HAD NOT COME

By T. TUDOR RHYS, B.A., B.D.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

In considering this biggest IF in the world, if Jesus had not come, there are four questions which I shall ask. How did Jesus come? Where did He come? Why did He come? When did He come? And in seeking an answer I shall be guided by a truth in which there is no "if" at all, the truth that when, in fact, God did reveal Himself through Jesus Christ, He faced the actual situation. He accepted the world as it was.

I—How Did Jesus Come?

He came as a little child. He was born in Bethlehem. That is the beautiful and wonderful event which we recall at Christmas-time. Now comes the superior person and says: "Yes, that is all very well, but what about all those supernatural accompaniments to the simple story of the birth of Jesus? What about the Heavenly Messengers, the Singing Angels, the Guiding Star, the Virgin Birth? If only you would cut out the supernatural, I could believe it." Cut out the supernatural? Try it! Try to cut out the supernatural from your own life, and how much of it would there be left? What is the supernatural? It is not that which is contrary to nature. It is that part of nature which is above us, and beyond us, although partly within us. It is the unintelligible, the mysterious, the not yet disclosed. Mrs. Thirkell, a granddaughter of Burne-Jones, the painter, has written a charming book about her own childhood. She lived in one of her grandfather's beautiful houses, and many distinguished people came to visit her parents. "But," she says, "drawing-room life goes on far above the heads of little people who are playing on the floor, so that when Millais came to tea . . . I merely reported next day that I had seen the new doctor." Are we not all children, playing on the floor of our Father's House? Are there not many things above us and beyond us, things "too high" as the Psalmist says, of which we are only dimly aware? And there are times when the mysterious and the unknown intrudes upon us suddenly, and we are troubled and terrified.

Just when we are safest, there's a sunset touch
A fancy from a flower-bell, someone's death,
A chorus-ending from Euripides,—
And that's enough for fifty hopes and fears
As old and new at once as nature's self,
To rap and knock and enter in our soul.

Cut out the supernatural? We might just as well try to cut out our own heart. To escape the

supernatural we should have to live in a different world. And the answer to the question "How" Jesus came means that God faced this world of ours as it was, burdened with the sense of the supernatural, haunted by a fear of the unknown. And when, at Bethlehem, the veil was lifted, men saw, behind that veil, not a dreadful horror, but a loving Father. From behind the veil of the Unknown, heralded by messengers from another world, accompanied by the music of the Choir Invisible, there came the little Child Jesus, Son of Man and Son of God. What is there behind that veil of the dreaded, the unknown, the mysterious, the unintelligible? God is there. Love is there. The Father is there. We should not have known that, if Jesus had not come.

II—Where Did Jesus Come?

He came into an ordinary family. The parents He chose were an ordinary couple, a carpenter from Nazareth and Mary his wife. When God revealed Himself in the coming of Jesus, He accepted human nature as it was. "The Word was made flesh and dwelt among us." Take Plato's "Republic." It is a very wonderful dream. But it is only a dream. It can never come true, because it pre-supposes, for its fulfilment, another kind of world than ours, and it demands, for its realization, a different kind of nature from ours. One of the causes of the fall of the Roman Empire was the assumption that the ordinary man was not fit for anything but slavery. But the answer to the "Where" Jesus came means that God faced the fact of human nature as it is. Mrs. Thirkell says that her grandfather put one of his beautiful windows with the Holy Grail over the sink where the scullery maid washed up. That was a lovely thing to do. And it was what God did when Jesus was born in a barn to parents like Joseph the carpenter and Mary his wife. He accepted the ordinary and glorified it.

Jesus went on doing that all His life—accepting men and women just as they were, publicans and sinners, human nature in the raw. He took men and women as they were, and transformed them into what they ought to be.

Can anything be done with human nature as it is? "Yes," says Simon the timid, "He made me brave." "Yes," says Saul the proud, "He made me humble." "Yes," say multitudes of the redeemed, "our sins were as scarlet, and they are washed whiter than snow." Can anything be made of the ordinary man?

If I ask Him to receive me,
Will He say me nay?

Not till earth, and not till heaven
Pass away.

We should not have known that, if Jesus had not come.

III—Why Did Jesus Come?

"While we were yet sinners Christ died for us." Yes, but if Jesus had not come we should not have known what sin meant, or the damage it can do. Before Jesus came Religion was one thing and Goodness another thing. You could be religious and yet proud, yet unforgiving, yet cruel. The Pharisees were religious, but they were not good. But Jesus came, and forever after men have known whenever they have done wrong.

Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.

Wordsworth could not have said that, if Jesus had not come.

He prayeth best who loveth best
All things both great and small,

For the dear God who loveth us
He made and loveth all.

Coleridge could not have written that, if Jesus had not come.

IV—When Did Jesus Come?

He came when the world was losing hope. Says Dr. Glover, in the "World of the New Testament," "That old world had had too much of war and waste . . . and loss of all that makes life livable. Very generally it had lost heart and hope; it had ceased to believe in anything but blank endurance."

Put at its best and brightest, the situation might be summed up in the words of President Fallières of France in handing over power to Poincaré: "The job's all right while it lasts, but there's no future in it." No future! When Livingstone was in Central Africa, he asked the natives what became of their noble river. They had no conception of the sea, and after thinking about it for some time, they said: "The river? Ah, the river? It will be lost in the sand."

Where are *you* going to? "I go to prepare a place for you." We should not have known that, if Jesus had not come.—*The Christian Year Pulpit.*



"THE READINESS IS ALL"

An Advent Sermon

By ERNEST J. BARSON

Be therefore ready also: for the Son of Man cometh at an hour when we think not. Luke 12:40.
Luke xii, 40.

These words belong to the thought and season of Advent. But even for those who observe it the words strike no answering chord in their minds and hearts.

For what are we making ready? For Whom are we looking? With what preparations are we busying ourselves, and for Whose fuller coming into the life and thought of today are we looking?

Most of us are thinking about Christmas, and are making certain preparations for observing it. But these preparations and these anticipations have only the most formal connection with anything which these words suggest. For those who follow the Church calendar with any interest Advent is the beginning of the Christian Year, though January 1st has a more practical meaning. It is, perhaps, the inevitable penalty we have to pay for preaching from texts rather than from life, as was the method of Jesus, Who used Scripture to illustrate His teaching but was not bound by it. He always spoke direct to the life and thought of His day, and although the teaching of Jesus belongs as much to the twentieth as to the first century, He employed the mental and spiritual images that formed the framework of the thought of His age in order to convey His message. But these words, which touched an answering chord in the heart and mind of all His listeners, awaken no such response in our hearts. Save for those for whom the literal interpretation of Scripture is

the test of their religious experience, these words are as though they were a foreign language. In order to understand them one has to think oneself back into an age whose outlook upon life was entirely different, and whose religious experience centered around ideas and images which are no longer part of our mental world.

The belief in the coming of the Son of Man was part of the life and thought of the average Jew. It plays no part in the life of the average Christian, still less of the average man to-day, neither of whom is ordering his life on the expectation that God will come into the world with overpowering suddenness and force, for which event it behooves him to be ready. Anything which suggests that he is at once strikes a note of unreality that is fatal to real religion. Parables about watches in the night have to be recast into the thought mould of an age in which, save for soldiers and sailors, the night is not divided into the first, second, third and, as at Rome, the fourth watch of the night.

A Faith for the Ages

This initial difficulty has to be overcome if the real meaning of these words is to be grasped. One of the first things Jesus did when He quoted Scripture was to recast it into the living thought and experience of His day. It is impossible to read these words with any sympathy without coming to the conclusion that for all their bygone imagery and outgrown symbolism, Jesus Christ was dealing with the very core of religion when He uttered

them. He was throwing down a challenge and uttering a warning that religion must always be able to present to any and every age, a challenge and a warning that dealt with the very stuff of life. He was here teaching two great truths which belong to the very heart of religion: viz., that life is always a preparation, and that the coming of God into it is always one of life's unheralded moments.

"Be ye, therefore, ready also," is the challenge religion offers to life. "The readiness is all," said Shakespeare. We do not need to go to apocalyptic literature to enforce this truth. Life is full of it. It has been not the motto but the tradition of the two and now the three great services of the State, and the Civil Service too, that a captain with his ship, a colonel with his battalion, a squadron-leader with his aerial squadron, or a civil servant with his official papers should be ready at any moment to proceed to such part of the Empire or the Kingdom as the interests of the State may deem wise. "Theirs not to reason why, theirs but to do and obey." "Blessed is that servant whom when his Lord cometh he shall find ready." "Blessed is that servant whom his Lord shall find so doing."

It is a demand life makes upon each one of us: "Be ye therefore also ready." We are all on the service of the Kingdom and its requirements are far more significant than any of the apparently chance accidents of life. The uncertainties of life are not nearly so potent in their influence upon us as the great certainty that in some way and at some time God will come into our lives with a demand that will test to the utmost our readiness to respond.

The Unheralded Christ

The one certainty about it all is that when He comes He will come as He always does, unheralded. The requirements of courts make it almost impossible for a king or queen to pay a genuinely surprise visit to any of our great institutions, but God is not limited by the rules of etiquette, nor by claims of convention. His liberty of action is complete. It is no formal service that He requires of us that can be called up on due notice given. It is the prompt and ready service of a life lived as to every moment of it in the expectation that our soul may be required of us, not at the moment of death merely or on the brink of eternity, but in every emergency that may call forth those qualities of the soul which have been acquired by that discipline which the truly devout life imposes upon itself.

There are not lacking incidents in this common life of ours to teach us that not upon the clouds only does God come but in the streets, and "Blessed is that man whom when He comes He shall find so doing." On the clouds, to the artist and the mystic; in the streets to the social worker; in the Sacraments to the Saint and, thank God, the sinner too; in the factory to the employer whose men are more than hands; in school and home and hospital where minds are quickened, children loved, and broken lives mended; at an hour when ye think not, and in a place where you expect Him not—a stable with cattle feeding, a Cross where gamblers play and women weep, a garden, where only a gardener is seen at first and God sometimes not recognized at all; at a meal at the breaking of bread, and on the sea when the storm is at its height: in all these ways God has come into the lives of men and into the life of the world and still comes.

How many of you expected to find God in this church and because you expected to find Him prepared yourself to be ready for His coming? People would come to Church quickly enough if they could be sure of finding God there, or if they were sure we find Him there. It may be presumptuous on our part to say the place and the time and the manner in which He shall come, but, Oh, not presumptuous for us to be ready. This means the dedication not of part of our time, our wealth, our service but the whole of our life to the will of God, so that whatever we may be doing when the Son of Man comes into our lives He shall find us ready for "The readiness is all." This is the thing that really troubles me at times and always when I think of it. I think I could muster up sufficient faith and courage to meet whatever demand God might make of me if I knew just how and when He would come and what His demand upon me would be, though I am not as sure of that as I should like to be. But to be ready for Him whenever and wherever and howsoever He comes, that is something I am not nearly so confident about. To be ready: in the street, at home, in business, in pleasure of whatever sort, in our receiving as well as in our giving; in our losing as well as in our gaining; in joy, in sorrow, in the hour of temptation and trial, in victory or in defeat: to be ready is to have done all. And the unexpected happening will not find us unprepared. "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not."

—The Christian Year Pulpit.



SERMON OUTLINES

By Charles Haddon Nabers, D.D.

THE BELIEVER'S RESPONSE TO CHRIST'S PRIESTLY WORK

Scripture: Hebrews 10th Chapter.

Text. Hebrews 10:21-25: Having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast

the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another.

Christ is our High Priest—this is the theme of Hebrews—He is a better High Priest than Aaron

both in His Order and in His Ministry.

1. He is our High Priest on earth. He offered Himself as a sacrifice for Sin, to satisfy divine justice and to reconcile us to God.
2. He is our High Priest in heaven. In some strange but real manner He intercedes for His people that they may be fortified, sanctified, unified, glorified. cf. John 17.

What should our response be to the work of Christ as our High Priest?

- I. Let us draw Near with a True Heart. vs. 22.

We have through Christ a God who can be approached. He is accessible. Mount Sinai revealed a God afar off, but Mount Zion one close to His followers. Therefore let us live close to God, cleansed as the priest cleanses, purified as a priest would purify.

- II. Let us hold fast the Profession of our Faith without wavering. vs. 23.

We are depending on a God who never fails. He is faithful. Therefore we can cling to Him unto the end. Our assurance lies in the promises of a faithful God.

- III. Let us consider one another to provoke unto love and good works. vs. 24.

Because God has saved us, we have to help men, those who have been saved that they may work out their salvation with fear and trembling, and show unto the work the integrity of their faith.

1. Believers should embody love and good works.

2. Believers should regularly assemble together for worship. vs. 25. Evidently Church attendance was already a problem in the first century. But the witness of a group regularly going to church to worship God is of such great importance that we cannot overestimate it. It is a very simple but powerful way to witness to our faith in Christ.

GOD SPEAKS TO MAN!

Scripture: Hebrews 1st Chapter.

Text: Hebrews 1:1-3; God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high.

Men have always concerned themselves with the questions: Is there a God? And if there is a God, does He reveal Himself to men? And if so, how? And if so, why? These opening verses of the epistle written to the Christian believers in Rome recruited from the Hebrews afford an answer to every student of the Bible.

- I. Does God Speak to Man?

The verses open with a clear statement of fact about a divine revelation: "God spake unto the fathers . . . and hath spoken unto us."

1. Muse upon the wonder of a divine revelation, how the God who creates all things should concern Himself with man. Psalm 8.
2. Muse upon the reasonableness of a divine revelation. Is it not just what we should expect from a Deity whose provision for our

needs in the world is so bountiful?

- II. How Did God Speak to Man in Time Past?" "At sundry times and in divers manners spake in time past unto the fathers by the prophets."

1. At sundry times. The voice of the Lord was heard in times of prosperity and in days of depression. His voice was heard when folks least expected it as well as when they were eagerly anticipating a vision and a message.
2. In divers manners. The incident of Elijah as related in I Kings 19 is a satisfying epitome of the manner of divine revelation. Wind, earthquake, fire and a still small voice. Winds of truth are blowing over the nations—the voice of God. Earthquakes are crumbling empires and modes of living—the voice of God. Fires are cleansing hearts and social orders—the voice of God. A still small Voice is calling individuals unto consecration and service—the voice of God.
3. Through the prophets. What was the work of the prophet?
 - a. To teach men truth.
 - b. To see farther than the common men of their day.
 - c. To feel deeply with men in days of anguish.
 - d. To uphold the will and judgments as well as the mercy of God.

- III. How Does God Speak to Man Today? "Hath in these last days spoken unto us by His Son." What do we know of His Son?

1. The Son is appointed heir of all things.
2. The Son is the agent of Creation.
3. The Son is the Direct Revelation of the Father.
4. The Son upholds all things by the word of His Power.
5. The Son has a Definite relation to our being Cleansed from Sin.
6. The Son sits in glory on High with the Father, the redemptive work being completed.

- IV. Why Does God Speak to Man?

1. To reveal to us the Father's heart of Love for men who sin, and to woo them unto Himself.

THE ENDLESS NEW STORY

Luke 2:10 "Behold I bring you good tidings of great joy which shall be to all people."

1. The only story that has the power to stir the hearts of all peoples.
 - a. The promise of His coming.
 - b. The Bethlehem manger.
 - c. The meaning of His coming.
 - e. The reason for His coming.
2. The Hero of the story a Divine King, yet no royal surroundings. He chose to come as one of the multitude.
3. The Hero a teacher above all other teachers, the interpreter of the Will of the Father in Heaven.
4. The Hero a Saviour who gives His life a ransom for the souls of men.

(For Christmas Sermons to Children and Young People, see any edition of The Minister's Annual, particularly 1932, 1933, 1934.)

BOOK REVIEWS

By THE REV. I. J. SWANSON, D.D.

CHRISTIANITY AND COMMUNISM.

By H. G. Wood, M. A., Lecturer on the N.T., at the Selly Oak Colleges, Birmingham; and late Fellow of Jesus College, Cambridge. The Round Table Press, N. Y. City. 149 pp. \$2.00.

This timely and important book deals with the challenge of Communism both to our social order and to Christianity. It discusses this situation in a fair, competent and illuminating way. It examines Communism as a religion; Christianity and the ideals of the Labor movement (in Great Britain); equalitarian perspectives; Christianity and the ethics of revolution; Marxism in outline; historical materialism as to its dialectic, the importance of tools, and economic determinism; class-struggles and exploitation; our discontents and the Russian challenge; and the virus of Marxism; and then offers proposals towards a Christian social policy. Mr. Wood concedes that Communism is a religion,—“it proffers hope and evokes devotion. The Marxist belief in predetermined process is parallel to the Calvinistic insistence on God’s sovereignty,” Mr. Wood affirms. The essential teachings of Marx are: “The organization of society at any given period was the necessary outcome of the technique of production”; “the emphasis on class struggle as the main theme of history”; and, “the political and intellectual history of any epoch can only be explained from this economic basis in the technique of production with its resultant class-divisions and class-conflict.” As to a Christian social policy, Mr. Wood contends that “those who concentrate simply on preventing a breakdown, and have no further constructive program, will not succeed even in preventing a breakdown”; “the new world must be built on cooperation and goodwill”; “the British Labor party should stand boldly for Socialism”; and, “we must all recognize that the material well-being of the people as a whole to be the main purpose of industry.” The spread of Communism from Russia to China and India, to Germany, Great Britain and other European countries, and now beginning to spread in the United States, creates a serious and startling situation. It behooves the ministers and other leaders in the movement for a Christian social order to read a book like this. “To be forewarned is to be forearmed.”

THE CHRISTIAN BELIEF IN GOD, IN RELATION TO RELIGION AND PHILOSOPHY.

By Alfred E. Garvie, M.A. (Oxon.), D.D. (Glas.), D.Th. (Berlin). Harpers. 471 pp. \$3.50.

This volume completes a trilogy. The first, *The Christian Doctrine of the Godhead*, published in 1925, dealt with Christian dogmatics; the second, *The Christian Ideal for Human Society*, published in 1930, dealt with ethics; and the present volume deals with the relation of the Christian religion to other religions generally, “as the affirmation of what truth they contain; and to relate this affirmation to man’s other personal interests and activities for such confirmation as these may offer.” It also relates the Christian religion to philosophy, as furnishing adequate answers to the questions it raises. The third volume therefore treats of apologetics. The three constitute an important contribution to modern constructive theology. They cover subjects which Dr. Garvie taught during the last thirty years in Hackney and New College, in the University of London. These volumes are intended, primarily, for use as text-books by students of theology. The present volume is a great book,—great in its theme, its treatment, and its scholarship. The

author is a thinker of the first rank and a man of ripened wisdom. He has an outstanding reputation, both in Europe and America, as a teacher of theology. His discussion of the Christian belief in God opens with an inquiry as to the place of reason in religion. It points out that while Christianity is a divine revelation, it is not opposed to, but is in harmony with, human reason. From this he passes to the historical aspects of his main topic, in which he presents definitions of religion, the human subject of religion, theories of the origin of religion, the divine object of religion, and the values of religion. Under the last named heading, he tests religious values from the standpoint of their economic influence, intellectual adequacy, moral efficacy, aesthetic value, social range, religious satisfaction of faith in God and hope of immortality, the reactions of other religions against Christianity, and the progressiveness of Christianity. In part two, he marshals evidence to support his thesis, from Philosophy, by considering the religious beliefs in, and the proofs for, the existence of God, from ontology, modern epistemology and ontology, cosmology, teleology, ethics, aesthetics, mystics, theodicy, and theism. The discussion is, of course, highly technical. It makes rather hard reading. However, those who have had professional theological training will find the volume richly rewarding. Mastery of it will add greatly both to one’s mental and spiritual stature.

THE RESURRECTION OF THE DEAD.

By Karl Barth. Translated into English by H. J. Stenning. Revell. 213 pp. \$1.50.

Barth is certainly the most challenging Protestant theologian of to-day. He has a great and increasing following. He seeks to return the church to the theology of the Reformers of the 16th century. His opponents call his theology one of defeatism. His followers believe it the theology of victory; since man has failed, they say, God is the sole hope and strength of believers. In this book, he gives a new interpretation of First Corinthians. Most commentators regard the epistle as “an unconnected collection of exhortations, rebukes, and doctrinal pronouncements, partly spontaneous, partly prompted by inquiries from the Corinthian community.” Barth shows, however, that the key to its interpretation lies in the Resurrection chapter, the fifteenth; and that in fact 1 Cor. 1-14 is a commentary on 1 Cor. 15. He develops this thesis by an exposition of that chapter, pointing out that it describes the Resurrection Gospel as the foundation of the church, the resurrection as the meaning of faith, the resurrection as truth, and the resurrection as reality. This book is a sample of Barth’s “method of Biblical interpretation, his conception of revelation and the Bible, of history and the Kingdom of God, of the last things and of the Pauline Gospel in distinction from the humanized Christianity of the Corinthians.” Barth is hard reading. His point of view is novel to many. His style is somewhat obscure. However, one can see at once that he is a scholar, with a fresh and challenging point of view. Many consider him an obscurantist and a defeatist; to others he seems a genuine prophet with a creative message.

WHERE ARE THE DEAD?

By Herbert G. Stockwell. Winston. 295 pp. (Price not stated.) Second, and enlarged edition.

It is evident that the author has given long and careful study to this theme. His book will enlighten

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THE RULE OF FAITH.

By W. P. Paterson, D.D., LL.D., Prof. of Divinity in the University of Edinburgh. Revell. 468 pp. \$2.25.

A new and enlarged edition of this standard work on the Rule of Faith framed by the chief branches of the Reformed church, together with a discussion of the new theories propounded in theological schools in recent years. Dr. Paterson's aim was to produce a statement of the essential doctrines of Christianity which would rank, in both matter and form, with the classic theological documents of Protestantism. In this able and important book, he has achieved his aim. It is a volume of solid learning, sound interpretation, and fine insight. It gives seven chapters to a discussion of *The Seat of Doctrine*, and nine to *The Substance of Doctrine*. Under the latter, it deals with the nature of the Christian religion; the orthodox interpretation; the genius of Roman Catholicism; the Gospel of Protestantism; the distinctive testimony of the Reformed Churches; rationalistic theology; the theology of Schleiermacher; the Ritschlian revision; and movements of the twentieth century.

THE SOCIAL GOSPEL AND THE CHRISTIAN CULTUS.

By Charles Clayton Morrison, Editor of The Christian Century. Harpers. xii by 259 pp. \$2.00.

Seven lectures delivered on the Rauschenbusch Lectureship Foundation, at Colgate-Rochester Divinity School, in 1932. A challenging and provocative book. It treats of the arrest of the Social Gospel, the social orientation of worship, the social extension of theology, the social reconstruction of the Church, the social expansion of Christian ethics, the primacy of the social Gospel in original Christianity, and the recovery of the autonomy of the Christian cultus. Dr. Morrison laments the neglect of Rauschenbusch's *Theology For The Social Gospel*, in which "he forged the intellectual tools with which the task is done." Many of Dr. Morrison's readers will dissent from his position as to the primacy of the social Gospel. However, this book needed to be written at this time. No one could have done it better. It is brilliant and cogent, but not altogether convincing.

THE SOCIAL TRIUMPH OF THE ANCIENT CHURCH.

By Shirley Jackson Case, Dean of the Divinity School, University of Chicago. Harpers. 250 pp. \$2.00. *Rauschenbusch Memorial Lectures, 1933.* [The July selection of the Religious Book Club.]

Dr. Case is one of the ablest American teachers of Church history. In this book, he describes the triumph of early Christianity over the economic and political life of the Mediterranean world. He discusses ancient religion and human values; Christianity and worldly goods; Christianity and social prestige; Christianity and politics; and the social task of a triumphant church. He points out that Christianity, in that period, did more for human welfare than the ancient faiths. He shows that Christians, as they began to acquire property, consecrated it to God, for the benefit of their fellow men. At first despised, Christians became, as the years passed, cultured, prominent and leaders in the social and political life of the Empire. The State

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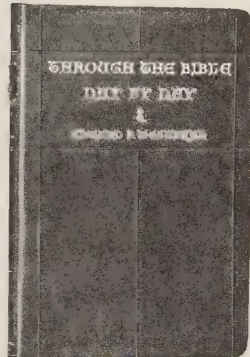
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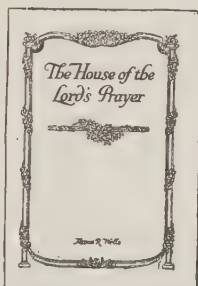
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THE POWER OF THE COMMONPLACE.

By Theodore Cuyler Speers, pastor, First Presbyterian church, Utica, N. Y. Harpers. 107 pp. \$1.00.

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EPISTLE MESSAGES, ADVENT TO TRINITY SUNDAY.

Edited by Hermann F. Miller. The United Lutheran Publication House, Philadelphia, Pa. 252 pp. \$1.50.

The contributors are: Oscar F. Blackwelder, D.D.; Charles B. Foelsch, Ph.D.; Paul J. Hoh, S.T.M.; Paul H. Krauss, D.D.; Hermann F. Miller; Paul E. Scherer, D.D.; and G. Morris Smith, D.D. All are filling important pulpits or positions in the United Lutheran Church. These thirty-seven sermons on texts taken from the appointed epistles of the Church Year will be found helpful and stimulating both to preachers who follow the Church Year and to those who do not. The discourses represent the sound scholarship, and fidelity to the Word of God, of the Lutheran ministry. The addresses have also fervency and urgency.

CHRISTMAS TIDINGS.

By William Muir Auld, author of "Christmas Traditions." \$1.50. Macmillan. 156 pp.

The present book is a companion volume, and will likely have just as wide a circulation. It deals with the faith of which Christmas is the festival, as expressed in poetry, ritual, art, and tradition, through the centuries. Quotations from ancient, medieval and modern literature, from the Breviary and the Missal, from Dante, Browning and Robert Bridges, illustrate the abiding mystery, beauty, and spiritual values of Christmas. Dr. Auld characterizes Bridges' *Testament of Beauty* as in "an unprecedented form the greatest Christmas carol the Christian ages have produced." This new Christmas book by Dr. Auld has fine literary value as well as penetrating insight into the meaning of Christmas.

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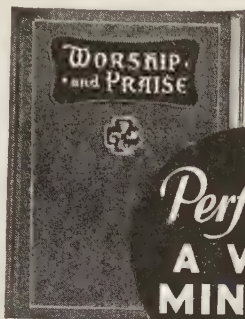
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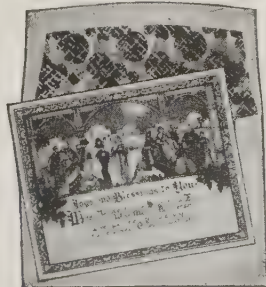
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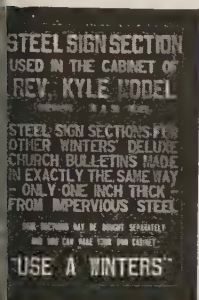
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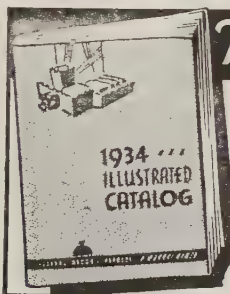


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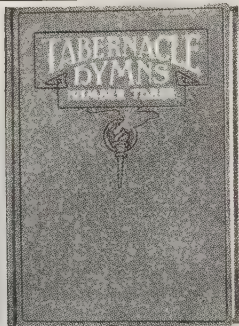
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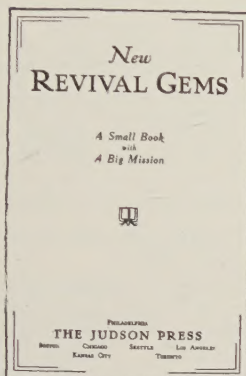
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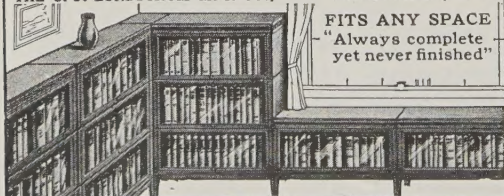
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